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THEMATIC GROUP OF CLOTHING NAMES

Tillabaeva Gulrukh Sohibbek Kizi
Teacher of Fergana State University

ANNOTATION: The article discusses the names of clothes in Uzbek linguistics, their thematic grouping. Clothing is divided into several types according to what part of the human body is worn, ie the type of clothing.

KEY WORDS: clothes, hats, outerwear, underwear, shoes

INTRODUCTION

The common name of a set of items that meet a person's need for clothing in the Uzbek literary language is terms such as (*kiyim, kiyim-kechak*, so'zlashuv nutqida *engil*, *engil-bosh* (engilvosh), *kiyim-bosh* (kiyimbosh), *ust-bosh* (ustvosh) *clothing*, *light in speech*, *light-head (light-headed), clothing-head (clothing), top-head* (ustvosh).

In the Uzbek language, the words "dress" and "clothing" have the same meaning as the noun, as well as the type.

Clothing is divided into the following groups according to what part of the human body is worn, ie the type of clothing.

1. *Hat clothing* (**Bosh kiyim**). Types of clothing that can be worn and wrapped in general. The term hat appeared in the Uzbek literary language as a shield of the Russian *головной убор*.

In the Uzbek language, the clothes belonging to the group of hats are divided into two parts:

a) headgear: (*qalpoq, do'ppi*, (taqya, kallapo'sh), *quloqchin, bo'rk, telpak, shapka, shlyapa)* kalpak, doppi, (taqya, kallaposh), earphones, burk, telpak, hat, hat and so on;

b) headgear: *(ro'mol, peshonabog', lachak, durra, durracha, kosinka, lokki, yog'liq// yovliq).* scarf, forehead, lachak, durra, durracha, kosinka, lokki, oily // yovlik.

2. **Outerwear.** Represents all clothing worn on top except shoes. In the old Uzbek language, outer garments were called kisvat, joma, libos, hulla, and khilaat. Its varieties are called abo, kabo, janda, jubba and so on. In modern Uzbek, the types of outerwear are *to'n, chopon, chakmon, po'stin, kamzur, jilet, palto, kastum, kastum-yubka*, *plash*, *shim*, *jempir*, *makentosh*, *shuba* (tunics, coats, shawls, jackets, vests, suits, suit-skirts, cloaks, trousers, sweaters, makentosh) and others. Outerwear, which is worn during the summer, serves as underwear and outerwear depending on the season.

3. **Underwear.** *ich kiyim, kombinatsiya, bluzka, lozim, reytuza, ich ko'ylak* (underwear, combinations, blouses, must-haves, leggings, underwear worn by women).

Men wear yachts, T-shirts, trousers, shorts (*yaxtak, mayka, kalson, trusik)*.

4. **Shoes** - *etik, mahsi, kavush, kalish, botinka, shippak, botinka, tufli* (boots, sandals, slippers, shoes) and more.

5. **Clothing accessories**. This type of clothing is not worn, but is wrapped, tied or tied over the headgear. For example, a belt with a belt and its variants in the dialects: chorsi, qiyiq,

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qur, qars, lungi, po'ta o'rama, belbog', qo'shoq (qo'sh qiyiq): qayish, tasma, kamar; bosh kiyim ustidan o'raladigon salla//chalma//dastor.

Pieces of clothing. Any garment, such as (cho'pon, ko'ylak, do'ppi) a shepherd's, shirt, or doppia, is made of one or more pieces of fabric. There are several types of these pieces in each type of clothing, and craftsmen use common words to name them. For example, parts of a coat, jacket, are represented by the following names: (*bo'y (old bo'y,orqa bo'y) yelka, etak, yeng, yoqa, old, orqa, avra, astar, o'miz, xishtak//g'ishtak, cholg'oy, bachki, yirmoch//pechak, jiyak, cho'ntak(yon cho'ntak, qo'yin cho'ntak, o'g'ri cho'ntak), ko'krak cho'ntak (soat cho'ntak)*) neck (front neck, back neck) shoulder, skirt, sleeve, collar, front, back, avra, lining, waist // brick, instrument, bachki, yirmoch // pechak, jiyak, pocket (side pocket, sheep pocket, thief pocket), chest cho ' ntak (watch pocket). Names of stitches formed during the sewing process; stitches, peels and their types; straight seam, reverse seam, underwear seam, straight seam, cool seam; as well as buttons, straps, and straps.

It has become the norm in the Uzbek literary language to wear clothes such as hats, coats, and shoes. In conversation, the clothes worn on the head are also expressed in the form of clothes worn on the feet.

The innovations in the economic and cultural life of each nation, the words that express the created material goods, are formed, first of all, using the internal capabilities of the language of the people, and they form the vocabulary of that language. The main part of the names of clothes that meet the needs of the Uzbek people is Turkish (Uzbek).

The second source of clothing names is foreign words. Most Uzbek clothing names are Turkic (Uzbek) and non-Turkish Arabic, Persian-Tajik, Russian, and Russian-derived Western European terms. Many of these words are used in the Uzbek dictionary as the word of the people.

Some of the names of the clothes are stable and date back to ancient times.

In the 11th century and earlier, when the people of our ancestors lived as separate tribes and clans, in the Turkic tribes and clan languages, there were also to'n, yaktak, ko'ylak, choriq, kiyim (qadim, kazim), bo'rk, yeng, etak, yoqa, bog', belbog', Burma (tunics, yaktaks, shirts, stockings, clothes (ancient, kazim) , sleeves, skirts, collars, garden, belts, Burmese). We call these names the oldest layer of the dictionary. In the 11th century, during the Karakhanids, when Turkic tribal alliances were formed and became a nation, culture, profession, and art flourished. During this period, the variety and form of clothing began to increase. New names have emerged in the language to call them. Vocabulary is rich. Examples of this can be seen in the 11th century written monuments Devonu lug'otit turk and Qutadg'u bilig.

The Uzbek language has interacted with several languages during its development.

It is known from history that the ancient ancestors of the Uzbeks lived side by side with the Sogdians, had many commonalities in their way of life and profession, and lexical and morphological elements passed into each other's languages.

Words from Persian-Tajik have been used for a long time and have become so ingrained in Uzbek that they even seem to be original Uzbek words. For example: abrishim, andoza, astar, bar, baxya, bag'al, band, dastor, doriyi, joma, zarboft, zardo'z, zarvaraq, zeh, kamar,

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kamarband, kavush, kimxob, kissa, kuloh, poyjoma, takiya, fo'ta, chok, chorasi can be used equally in both languages.

The Uzbek language has its own peculiarities, which in terms of its structure, lexical structure and grammatical structure are combined with the languages of the Turkic language system, but at the same time differ from those languages.

Vocabulary of clothing is divided into the following groups according to historical-synchronous features.

1. Stable, ie historical-traditional names.

2. Outdated (archaic), ie historical names.

3. Old names.

Historical-traditional names. This category includes names that are stable, that is, some nominative expressions from the past to the present, partially phonetically altered, but the lexical meaning is preserved, closely connected with the history, material and cultural life of the Uzbek people. enters.

Below are clothing, *lozim, to'n, chopon, chakmon, po'stin, kamzul, ko'ylak, qalpoq, quloqchin, bo'rk, do'ppi, ro'mol, yeng, yoqa, etak, qaviq, chok, tugma, izma, chalma, salla, dastor* and similar names are analyzed, the semantic development, etymology, and lexical-semantic features.

The study of the historical development of the meaning of the word clothing shows that the name in the modern sense, but in different phonetic forms, from the Orkhon-Yenisei written monuments to the XIII-XIV centuries in the *kadim/kazim*, *kadgu//kazgu* style generally encountered in the sense of the dress worn on top, and in various meanings. In the old Uzbek language kadim // kazim, the variant of the variant is pronounced kayim, clothes prof. Correctly identified by S. E. Malov. In the language of Alisher Navoi's works (XV century) there are no ancient / kazim forms. In his works, Navoi used the root of the name to wear, to wear the name kyim, to wear the masdar form: Dressing well is good for women. (A. Navoiy. M.Q.68)

In the language of the XIX-XX centuries, the words "dress", "clothes", "top", "light", "light-headed", "head-foot", "dress", "jama", "kisvat" (*kiyim, kiyim-kechak, ust-bosh, yengil, yengil-bosh*, *bosh-oyoq*, *kiyim*, *joma*, *kisvat*) were used.

The affix -lik and the word-changing possessive (-i) play an important role in the formation of clothing names that represent the concept of type. The affix is understood from the horse

Denoting the subject, entering into a syntactic connection with the word clothing, meaning originality, belonging: such as summer clothing, street clothing. At the same time, even though the affix -lik is often dropped in the word-identifier, the possessive affix (i) is added to the word dress or dress to denote originality, belonging: work clothes (i), [crown. Korjoma], home clothes (i), holiday clothes (i), street clothes (i), wedding clothes (i), military clothes (i), mourning clothes (i) (*ish kiyimi*(i), [toj. Korjoma], *uy kiyim* (i), bayram kiyim (i), *ko'cha kiyim* (i), *nikoh kiyim* (i), *harbiy kiyim* (i), *aza kiyim* (i).).

Libos (Clothing) is derived from the Arabic word (plural libosot), which is characteristic

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of the high style of literary language. The word dress can be synonymous with the word clothing. The word dress is a common neutral word in the lexicon of the vernacular and can be used in both literary and colloquial language. The word dress is more of a written literary discourse. The dress is not found in the most ancient written monuments of the Turkic language. The word is found in the 12th century written monument Hibbat al-Haqqiq: Tanabbur libosin az az salin (Mahmudov.66)

In the work “Gulistani bit turk” by Sayfi Sarai, the word “dress” (libos) is used in the sense of outer garment: Necha kim dalq erur orif libosi, muborakdur, haloyiqqa duosi (Fazilov.I,317)

By the 15th century, the word clothing had been widely used in literary works for methodological purposes instead of the word clothing. O’q ignasidan tikay libosin, xanjar so’yidin ezay hinosin (Navoiy.122). Yana: Turfa oyedur uzoring, ko’k anga moviy libos, Anjum oning tanga-tanga bosma qilg’on zarhali (Navoiy.F.C.421). Desang, taoming zoe bo’lmag’ay edur, Tilasang, libosing eskirmay, kiydur.(Navoiy.M.Q.51). Let him wear a robe made of arrows, and let him wear a dagger (Navoi.122). Also: Turfa oyedur uzor, blue anga blue dress, Anjum ana's coin-to-coin gold (Navoi.F.C.421). If you say, your food will not be wasted, if you wish, your clothes will not wear out and will be worn.

In Navoi's works, the word "libos" is combined with a descriptive word, expanded in meaning and acquired various subtleties of meaning. For example: zebo libos-chiroyli, yarashimli libos: O’zingni zebo libosi xayolidan qaytar, libos zebolig’in istasang bir yalang’och libosin bitkar (Navoiy.M.Q.238) a beautiful dress - a beautiful, harmonious dress: Get rid of the idea of a beautiful dress, if you want the beauty of the dress, finish a naked dress (Navoi.M.Q.238)

In the literary language of the post-Navoi period, the word "dress" also expresses the subtleties of meaning. For example, (kuyov libos, to’y libos, hajr libos) the groom's dress, the wedding dress, the hajr dress.

….. *Hosili so’z buki, xon qiz olsun, Egnidin hajir libosin solsun* (Shayboniynoma.120.)

… .. Let the harvest be the khan, let the khan be a girl, let Egnidin put on a hajj dress

The meaning of the biblical style combinations with the word dress is as follows: (*libosi ziynati*- ziynatlangan libos; *libosi nizomi*- harbiy kiyim; *libosi rasmiy*- forma kiyimi; *libosdo’z*- libos tikuvchi; *kuyov libos*- nikoh to’yida kuyovga kiydiriladigan yangi libos. *Ko’p o’tmay kuyov libosini kiydirmoq uchun uni ichkariga taklif qildilar* (S.Abdulla.M.M.95).)dress ornament; uniform - military uniform; uniform; dressmaker groom's dress - a new dress worn by the groom at the wedding. Soon the groom was invited inside to put on his dress (S.Abdulla.M.M.95).

Sarpo (Persian-Tajik sar-head, poy- feet) is a new set of clothes worn from head to toe. Literary style sarpo // sarupo; in colloquial language, sarpa is said to be new tops worn for celebrations and weddings. For example, (kelin sarposi, kuyov sarposi) the bride's sarposi, the groom's sarposi.

In ancient times, new garments were also given to the victors of battles, fights and military exercises: (Yahyo Nuhoniyga o’n bosh laklik yer sarvoridin vajhig’a berib, sarupo kiydurub, ruxsat berildi(Bobirnoma.488).Yahya Nuhani was allowed to wear a sarupo, giving

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ten heads of lacquer to the landlord (Bobirnoma.488).

To'n etymology of the this word is unknown. In ancient sources, the verb tonandi means to cover *yopinmoq, burkanmoq, qoplanmoq* This word is from the verb robbery. It is possible that the name of the dress was changed to a horse.

Kuzatishlar shuni ko'rsatadiki, qadimiy yozma manbalar tilida *to'n* so'zi umuman *ust kiyim, chopon, chakmon, po'stin* ma'nolarini anglatgan.

XV asrlardan etiboran to'n so'zi va uning arabcha, forscha-tojikcha stilistik sinonim variantlari adabiyotlarda ko'plab qo'llanila boshlagan.

Observations show that in the language of ancient written sources, the word ton generally means an outer garment, a coat, a cloak, a coat.

From the 15th century onwards, the word ton and its Arabic, Persian-Tajik stylistic synonym variants began to be widely used in the literature.

Rikobi naqsh kimsonlig' sarosar,
To'nida ortiq, ondin zebu zevar (Navoiy.M.Q.,14);

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